PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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March - April, 1956

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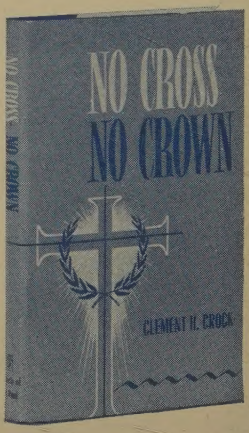

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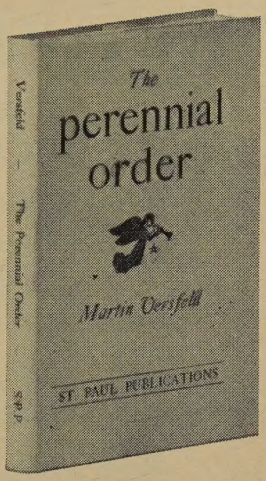

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PASTORAL LIFE

VOL. IV, No. 2 March - April, 1956

Children and Daily Mass

ERNEST F. MILLER, C.Ss.R.

THIS is about daily Mass for children attending the parochial school. The question is, should attendance at daily Mass be a part of the curriculum of a Catholic school, just like arithmetic and spelling, or should attendance at daily Mass be optional.

There are good and holy people on both sides of the argument. Those in favor of obligatory daily Mass do not take their stand because of excessive rigorism. Nor do those in favor of optional attendance at daily Mass take their stand because of laxity. Both sides are sincere and deeply desirous of doing that which is best for the children.

But only one side can be right. Only one side has the stronger, more impregnable position. Our contention is that the side proposing daily Mass as a part of the regular curriculum is the side that serves Catholic education and Catholic children the best.

First, in all fairness, the reasons for the position of the other side should be given. Why do some pastors and Sisters and lay people think that it is better for the children in the parochial school if they are not "made" each morning to go to Mass before beginning school?

FAMILIARITY BREEDS CONTEMPT

It is said that if children are forced to go to Mass, they will eventually come to the point of hating the Mass. It is the same principle that is applicable to the eating of an exceedingly delicious kind of candy. If you eat too much of it, you will turn your liking for

Father Ernest Miller, well-known Associate Editor of *LIGUORIAN,* has written extensively for clerical readers. This article was prompted by the different opinions and practices of priests and bishops with whom he argued the problem in his travels around the country while preaching missions. Father expects some disagreement.

it so completely in reverse that for the rest of your life you will not be able to eat or even look at that particular brand of candy. The very thought or fragrance of it will create in your stomach a fierce nausea.

So, they argue, it is with excessive attendance at Mass, by which is meant daily attendance at Mass. The proof that such obligatory attendance is bad is to be found in the practice of the children during the summer months. For the most part they do not go to Mass at all unless they absolutely have to or commit a sin, as is the case on Sunday. Some of them are not too regular even then. If they had learned to love the Mass during the school term through optional attendance at Mass (the implication being that *optional* attendance at Mass begets love in the heart for the Mass) they would have persevered in going to church during July and August on weekday mornings just as they did during the school months.

In pursuing the above argument the antagonists of any form of obligatory Mass attendance on weekdays for children will point out criminals in jails, men and women in invalid marriages and any number of weak and even fallen-away Catholics, and attribute their crimes and their defection from the faith and from morality to the fact that they had religion crammed down their throats when they were pupils in the parochial school. The reaction was to go to the opposite extreme.

MASS—AN INTEGRAL PART OF LIFE

The answers (and there are many more than are given here) are not hard to find.

By far, most of the children who attended daily Mass because it was expected of them did not acquire a hatred for the Mass or for their holy religion. Quite the opposite. They learned to look upon the Mass as an integral part and practice of their faith. Their attitude

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owards Mass in later life proved hat in some way at some time hey must have had the correct at- itude drilled into them. A fair number of them kept on going to daily Mass after school days were over.

Only exact statistics could make he following fact certain. But rom a casual observation and a entative knowledge of the back- ground of the grown people who ttend daily Mass in the parish churches around the country, the mpression is strong that most of he people who go to Mass daily are people who as children began their school day (because it was the rule) with attendance at Mass.

Unfortunately not many people go to daily Mass in the United States. The value of the Mass has not yet been made a part of the blood and bone of the American people. The churches are all too empty on weekday mornings. How- ever, if the few who do come were taken away, there would be nobo- dy left; and morning Masses would be said in private. So, it seems to us, whatever progress has been made in persuading adults to at- tend daily Mass can in part be at- tributed to the fact that these adults when children got their start in attending daily Mass by being led by Sister each morning to the church in order to participate in that great spiritual function.

The assertion that it was primari- ly forced Mass-attendance years before that caused the loss of faith or the commission of serious crimes years after is not the whole story. In fact it is most difficult to estab- lish a certain connection between the two over and above the bald statement of the one who makes it.

More likely the faith was lost through poor family training as the result of a drunken father or an immoral mother; or through an ever-growing spirit of indiffer- ence; or even more probably, through a desire to enjoy a pas- sion or a pleasure that was for- bidden by God and therefore for- bidden also by the Church. The birth-controller, the invalidly mar- ried, the employer who refuses to pay a living wage to his employees or to grant that his employees have any rights beyond those given them by their employer have the tend- ency to blame the Church, and such a practice promoted by the Church as daily Mass for all paro- chial grade school children, for the tragedy of their unhappy life and their spiritual death. They seek a scapegoat. What happened to them in their childhood at the hands of the Sisters and the priests and the Church is as good as any- thing else.

CHILDREN BECOME AUTOMATONS

There is another argument a- gainst the practice of starting off the day with Mass for the children, to the effect that this custom takes the freedom, the spontaneity out of religion, that the Mass loses its

importance, that attendance at all religious rites and services becomes mechanical and automatic if there is force behind it. The children go; but it is only because they are commanded to go. If there were no command, they would all, or nearly all, stay away.

This type (they continue) of unfeeling and uninspired attendance at Mass does the children no good. It does them harm. A wooden service of God is almost a sacrilegeous service. Better give God the service of the heart and soul and mind, indeed, of the whole person rather than the service only of the lips and the knees and one's physical presence, which is the case when there is no choice in the matter as to whether the child should or should not attend daily Mass.

CONCENTRATION GROWS SLOWLY

Again we believe that the argument is weak.

It is granted that the child's attention at and understanding of the Mass is at best neither clear nor profound. It takes time to school oneself in the concentration necessary for a useful attendance at Mass. The child does not have this concentration innately. It has to be developed. That is one of the chief purposes of having the child go to Mass every day. Concentration will be developed.

Besides, fervor in the sense of feeling is not required for the gaining of merit from the Mass. The child may not "like" to go to Mass; feelings may revolt against the very idea. But the child goes. The child tries. There are graces that flow from the Mass that are bound to help the child who is before the altar while the great sacrifice is going on. One cannot stand at the foot of the cross on Calvary morning after morning without profiting thereby even though the feelings and the sentiments of fervor are hardly more alive than a dry stick of wood out in the yard.

RESTRAINT OF FREEDOM

Finally, the critics of obligatory daily Mass for children say that there is a certain touch of dictatorship in so rigid a program. They cry out that the people of America fought two world wars to stamp out dictatorship. Surely not even a trace of this dread political disease should be found in the religion of Christ. Once more they come back to the idea of freedom. Religion must be "free' or it is false. This stand is taken especially by the Protestants.

THE RIGHT TO LEGISLATE

If the argument were true, the Church would be in a bad way because of her six great precepts that bind all Catholics, and also because of her code of canon law that has innumerable restrictions and prescriptions on and for both clergy and laity. She would be a

dictator because she refused to let her children do everything and anything they wished, even though what they wished to do carried them far away from the cross and close to the dangerous waters of private judgment in matters of faith and morals.

Yet, no man of intelligence calls the Catholic Church a dictatorship in the evil sense of the term. She gives commands as any reasonable institution is expected to give commands. If she is not a dictator, neither then are the priests and Sisters who legislate to the point of having children attend Mass each morning before they go to school.

Furthermore, nobody questions the authority of the school to teach reading, writing and arithmetic. The children are given no option in that. They study the three R's or they are punished. Who would dare compare the holy Mass with the three R's in the good that comes to the children? If it is not "force" and dictatorship to "make" the children study reading and the other branches of the daily scholastic curriculum, then it is not dictatorship to make the children's school day begin with Mass.

AN INCONSISTENCY

There is a certain rather comical contradiction in all this talk about the harm that is done to children who are commanded to go to Mass each day. While the Mass is going on in those parishes where the children are not obliged to attend daily Mass, the children (a good number of them) are in the school yard playing their games for dear life. The bell for the consecration of the Mass rings. Its sound penetrates the windows of the church and reaches the school yard. The games go on. God comes down in His Body and in His Blood. This miracle happens not a hundred yards away. The games go on.

Then the school bell sounds. The children line up and march into their classrooms with Sister at their head or at their foot. The first study of the day is Christian doctrine. And what is the lesson studied? The Mass! Yes, the Mass! Sister (or Father) teaches the children all about the Mass from the pages of a book. And the children are obliged to listen. They are given no option. But they are given an option in regard to the altar where the very thing goes on that is studied from a book. Is there not a contradiction in that?

AIM OF CATHOLIC EDUCATION

To state a fact that is quite obvious, our Catholic schools are not public schools. In the public schools children are not allowed to attend any religious function that would interfere with their studies. The primary purpose of public school education is to prepare the pupils for human life, not for eternal life. Religion plays no part in purely human success.

Catholic schools prepare the pupils for both human and eternal life; but especially for eternal life. What point is there in going to all the expense of building, staffing and supporting a Catholic school if the essential idea of the religion which it is supposed to teach as a way to heaven is de-emphasized, if learning how to count is more important than learning how to attend Mass?

Why not allow the children to go to the public school for the three R's if the Catholic school is geared in its program to give little more to the children than the three R's? The children can still go to an early Mass (on their own option) and be in time for public school. But they cannot go to Mass in a body and imbibe the impression that the Mass is something very great—greater than spelling and drawing and dancing and gym training. Why, the very day starts with Mass! The first thing that is done! And all the children, even the little ones, must be present! There must be something big about the Mass. Otherwise so much would not be made of it. Thus the child is impressed with Mass as a part not only of the curriculum, but also as a part of daily living.

OUR RESPONSIBILITY

There is an acute optimism in the minds of those who would allow the children to go or not to go to Mass on weekday mornings in accord with the children's feelings and desires. They seem to think that the children actually will go if it is left up to them and if they are told that it is a good thing to go. The fact is in most cases we have witnessed—they do not go. There may be a hundred playing in the school yard. There will be ten in church. It simply does not work. Children have to be led, drawn, even pulled and pushed sometimes if they are going to learn good habits while they are young. Habits come from repeated actions. Let them be led to Mass often enough and there will be established in them a habit that may last the rest of their life.

Let it be done this way.

School begins at eight or eight fifteen each morning. It begins with Mass. All the children are supposed to be present unless they have a good excuse. However, if they are not present, they are not punished later on by Sister or by Father. They are merely told, and the parents are told, "This is the order of the day. All children in this school are expected to start the day with Mass."

No more than this need be done. No less should be done. We believe that the results will warrant the experiment. We believe that this is the least that can be expected of our Catholic system of education. The cross must be the center. But no Mass, no cross.

THE Ecclesiastical Prohibition of Books

CHARLES F. RIZZO

THIS article does not attempt to cover the whole of the Church's legislation on prohibited books, but rather to answer only certain specific questions on the matter. To begin with, it should be noted that the natural law itself forbids the reading of bad books, and indirectly therefore also forbids their publication, sale, and so on. This obligation is restated by the Code of Canon Law. Canon 1405, n. 1, tells us that even though lawful permission to read forbidden books has been obtained this does not exempt a person from the natural law obligation forbidding the reading of books which are proximate danger to one's spiritual welfare.

The positive legislation of the Church of course goes further than does the natural law. In doing so, however, the Church is acting well within her rights as the divinely constituted guardian of faith and morals. (Can. 1395). It is important to note that the positive laws of the Church in this matter are laws that are made to guard against a general danger and consequently, in accord with the principle laid down by Canon 21. Such laws continue to bind even in particular cases where the danger does not exist. For one thing, this means that if a given book is a forbidden one it remains forbidden even to those individuals for whom it is in no way dangerous. For example, a priest lacking the proper permission, could not, ordinarily speaking, take it upon himself to read a book which he knows to be forbidden on the grounds that for him the book holds no danger at all.

Before treating of specific problems and giving an analysis of the legislation of the Church, let it be noted that in that part of the Code

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Father Rizzo has been engaged in parish and hospital work for twenty-eight years. Presently he is pastor of the Assumption Church in Staten Island, N. Y. This dissertation was read and commented upon at the Theological Conference for the clergy of the Archdiocese of New York.

of Canon Law treating of the "book policy" of the Church a clear-cut distinction is made between the pre-censorship of books and the prohibition of books. In brief, the pre-censorship (treated in Canons 1385-1394) simply refers to the requirements of law that certain books be submitted to the Church for official examination and approval before publication. On the other hand, by the prohibition of books (treated in Canons 1395-1405) is meant that the publication, reading, retaining, selling, translating or communication of bad books is gravely prohibited by the Church. This article will discuss some of the more salient points regarding the ecclesiastical prohibition of books. We are not dealing here with pre-censorship at all.

THE INDEX OF PROHIBITED BOOKS

The most important piece of book legislation of the Church is Canon 1399. This Canon enumerates twelve classes of literature which are forbidden *ipso iure,* and will be treated later on in this article. The point is made here in order to emphasize the fact that the *Index of Prohibited Books* is by no means the only norm for determining which books are condemned. Nor is it a complete list of condemned books. It is merely a list or catalogue of those books which have been referred to the Holy See since the year 1600 for an official pronouncement and which have been found, for one reason or another, to merit *explicit* condemnation. A large majority of the books on the Index are of a philosophical or theological nature and are of no particular interest to the average reader. An examination of the Index will show that some of the condemned books are marked with an asterisk and with the notation "donec corrigatur," indicating that the book is forbidden until corrected. For example, Msgr. Battifol's book *The Eucharist* was so forbidden in 1907. The author submitted a revised edition in 1913, which was favorably received. The original edition, of course, remains a forbidden book. On the other hand, some other books on the Index, comparatively few in number, are marked with a small cross, indicating that these books were condemned by name (*nominatim*) in an Apostolic letter of the Pope.

It is well to emphasize that not all the books on the Index are forbidden under penalty of excommunication. In fact, not even all those condemned by name are so forbidden. All the books on the Index of course are forbidden, but comparatively few are forbidden under penalty. Practically all canonists agree that of all the books which have been put on the Index only those are forbidden under penalty of excommunication which fulfill the following three conditions: the book must have been forbidden 1) by name (*nominatim*); 2) by

an Apostolic letter of the Pope; and 3) under threat of excommunication. All three of these conditions must be verified before a book which is on the Index can be said to be forbidden under penalty. One author (Hilgers, as quoted in Pernicone, p. 229) mentions that there are only four such books on the Index. This last phrase, "on the Index," is emphasized, because there are other classes of books, not necessarily on the Index, but which are condemned *ipso iure* under penalty of excommunication *speciali modo* reserved to the Holy See. (Can. 2318). These will be discussed later on in this article.

In condemning an author the Index in some instances uses the phrase *opera omnia,* without explicitly naming any specific book by that particular author. At one time this phrase was interpreted somewhat differently than at present. Since this is chiefly of academic interest, we will content ourselves with stating the meaning, in the present-day legislation, of this phrase *opera omnia.* It is clear from n. 4 of the *Praenotanda* to the Index that when this phrase is printed next to the name of a condemned author it means that *all and each* of his works are forbidden. That is, all the books of that author published prior to the condemnation are forbidden. Future books of that author would not be forbidden thereby, but they would be suspect until it is clear that they are not forbidden *ipso iure* by reason of Canon 1399. Some of the more important authors whose complete works have been forbidden by the use of the phrase *opera omnia* are: Benedetto Croce, Rene' Descartes, Anatole France, Thomas Hobbes, David Hume, Maurice Maeterlinck, Emile Zola, Jean Paul Sartre and Andre' Gide. Likewise, most of Voltaire's works are condemned. Actually 37 of his works are named.

Another phrase used in the Index in the condemnation of certain novelists is the phrase *omnes fabulae amatoriae.* Literally, this means "all love stories," but it is commonly translated by practically all canonists to mean *all novels or romances* whether or not they are love stories in the strict sense. As to the practical *application* of the phrase, most canonists agree that it means that all novels of the named author are *presumed* to be forbidden unless it is proved that some one of them is not forbidden either by special decree or by the general law of Canon 1399. Hence, in the absence of definite information a specific novel by an author whose works have been so condemned is forbidden in virtue of this presumption unless it can be definitely proved that a particular novel is not condemned by particular decree nor by the general law. This phrase: *omnes fabulae amatoriae* is used in the Index in reference to the novels of eleven authors, the more familiar names being: Stendhal, George Sand, Bal-

zac, Alexander Dumas, both Junior and Senior, and Gabriele D'Annunzio. Some years ago Abbe' Louis Bethleem wrote a book examining and evaluating the works of these authors and giving a list of titles by the more famous French novelists which he judged to be permissible reading. Abbe' Bethleem's book is of great service and received high commendation from Pope Benedict XV. It is well to note however, that none of the novels by Stendhal, Alexander Dumas, Jr., and Gabriele D'Annunzio were recommended. Some by Alexander Dumas, Sr., such as "The Count of Monte Cristo" and "The Three Musketeers" are not condemned.

So much for the *Index of Prohibited Books*. We will now consider the legislation of the Church on prohibited books as contained in the Code of Canon Law and especially the most important single piece of legislation on this matter, namely Canon 1399.

CANON 1399

This canon is the most important standard of measurement in ecclesiastical book legislation and serves as a guide by which all publications are to be judged. Twelve classes of books are mentioned in Can. 1399 and they can be grouped under three general headings:

a) Religious books which have been published without the required censorship (nn. 1, 5, 10, 11, 12)
b) Books against Faith (nn. 2, 3, 4, 6)
c) Books against good morals (nn. 7, 8, 9)

From the standpoint of pastoral care, the first group would seem to be of least importance. However, now and again, in the administration of pastoral duties, problems and questions do arise regarding those books and pamphlets mentioned in n. 5 of Canon 1399, namely, those dealing with new apparitions, visions, prophecies, miracles, or introducing new forms of devotions, even under the pretext that they are only for private circulation, if published without observing the rules of censorship laid down for their publication.

Those books contained in the second and third groups are the ones more likely to be met with and more likely to fall into the hands of the faithful. For this reason they are the ones on which a pastor or confessor is more likely to be called upon to pass judgment, or a preacher called upon to warn against or condemn.

Those Against Faith:

a) Books of any writers defending or championing heresy or schism, or attempting in any way to undermine the foundations of religion (n. 2)
b) Books which avowedly attack religion and good morals (n. 3)

c) Books of any non-Catholic writers which professedly treat of religion, unless it is *certain* they contain nothing contrary to the Catholic religion (n. 4)

d) Books which attack or pour ridicule on any Catholic dogma; defend errors condemned by the Holy See; tend to diminish the fervor of worship; seek to undermine ecclesiastical discipline; and those which have the avowed aim of insulting the ecclesiastical hierarchy or the clerical or religious state (n. 6)

THOSE AGAINST GOOD MORALS:

a) Books which teach or tend to foster any kind of superstition, fortunetelling, divination, magic, communication with spirits, and other similar practices (n. 7)

b) Books which represent that Masonic and other similar sects are useful and not detrimental to the Church and to the State (n. 8)

c) Books which professedly discuss, describe, or teach impure or obscene matters, or which defend the lawfulness of dueling, suicide, or divorce. (nn. 8 and 9)

SOME COMMENTS ON CANON 1399

1. Any book falling into one of these classifications is by that very fact a forbidden book. That is, it is forbidden *ipso iure* to any reader lacking due permission to read such a book. No special statement is required declaring the fact of condemnation, since the book is automatically prohibited by the fact of its coming within the ambit of one of the categories under Canon 1399.

2. The term "book" as used in Can. 1399 is to be understood comprehensively to include magazines, newspapers, pamphlets (Can. 1384, par. 2). In other words, it means anything that is written and truly published. The subterfuge "For Private Circulation Only," or "Privately Printed" does not exempt a publication from the category of books sold or distributed to the public. However, when dealing with penalties threatened by law (Can. 2318) for the violation of the regulations concerning prohibited books, the term "book" must there be taken not comprehensively to include magazines, pamphlets, etc., but rather in a restrictive sense. In other words, when the penal law of Can. 2318 speaks of "a book" it means a volume of considerable size and possessing a certain unity of subject. Therefore, single issues of periodicals would not be forbidden under penalty. But bound copies of such a magazine would certainly be regarded a book in the sense of the penal law, and therefore would not only be a forbidden book, but forbidden under pain of automatic excommunication. This is the common teaching of canonists.

3. Regarding *BOOKSELLERS & LIBRARIANS,* Canon 1404 expressly mentions that booksellers must not sell, lend or keep books treating professedly of obscene matters. As to other forbidden books, they must not have them for sale without due permission of the Holy See, nor may they sell them to others unless they can prudently judge that the buyer is asking for them legitimately, that is he himself has the necessary permission to read and keep such books. This canon is really a more specific application of the general principles already laid down to the particular case involving booksellers. In view of the wording of Can. 1384, par. 2 the prescriptions of Can. 1404 would clearly seem to apply likewise to vendors of newspapers and magazines and to libraries. Those in charge of a library and who are responsible for the acquisition of new books would be bound by the regulations of Can. 1404. However, the hired personnel who make their livelihood as librarians would be excused, as most authors teach, from the prohibition regarding the retaining of forbidden books. Theirs is a remote and justifiable material cooperation. However, such persons are bound by natural law not to allow forbidden books to fall into the hands of others unless they (i.e., the librarians) are reasonably sure that the person requesting the book has the necessary permission to read it. As to the libraries in our Seminaries and in Catholic High Schools and Colleges, the same principles apply: Those in authority in such institutions are required to obtain the necessary permission to retain forbidden books, if there is need for such books, and those who have need of using them must have permission to do so. In accord with the permission as usually given, such books should be kept in a separate part of the library or at least clearly marked and conscientiously guarded lest they fall into the hands of those who do not have the necessary permission to read or use them.

4. Regarding some of the *technical phrases* used in Canon 1399: Phrases such as *propugnantes haeresim vel schisma* must be taken exactly as the law means them. In this case it means defending or promoting heresy or schism by argumentation. It does not mean just a passing statement that is heretical. On the other hand, the book need not be a so-called 'religious book.' Books on atheism, theosophy, pantheism, etc. are included under Can. 1399, n. 2.

Likewise, phrases such as *data opera* and *ex professo* indicate that for a book to be a forbidden one, it must be clear that the author's set intention is to attack religion or good morals, or to defend heresy, and at least a notable part of his work (such as a chapter) is devoted to pursuing this purpose. On the other hand, the main thesis

or the major portion of the book need not be contrary to faith or morals. It is sufficient that a notable part, but not just an occasional remark be such, and that the author makes a deliberate and systematic effort to persuade the reader. The writings of Margaret Sanger and other champions of birth prevention certainly are included under Can. 1399, n. 3.

5. A number of possibilities arise regarding retaining a forbidden book and reading the harmless parts of such a book. In general, all authorities agree that if a book comes under one of the classifications of Can. 1399, the entire book, even those parts unobjectionable in themselves, is forbidden. However, in applying this principle to practical cases the authors generally make a number of distinctions. Obviously, the objectionable parts of the book are forbidden. The other parts of the book are not *per se* forbidden. Therefore, if the objectionable parts of a forbidden book can be torn out or deleted from the remainder of the book, the book may be kept and the unobjectionable parts may be read.

This same principle would seem to apply to periodicals and magazines, if only one or the other article in the periodical comes under Can. 1399. If the periodical is a bound volume of all the numbers of a given year, the objectionable articles would still be forbidden *reading*. However, the authors as a rule generally allow such a volume to be *kept*, since it would appear to be a grave inconvenience to mutilate such a volume by cutting out or otherwise isolating the objectionable article, or mutilating the entire set of bound volumes by destroying one volume containing a forbidden article. As to anthologies, encyclopedias and similar collections containing selections from forbidden books or articles which come under Can. 1399:—if the selection is a harmless part of a forbidden book, the anthology would not be forbidden. If the selection is the entire forbidden book, then the anthology would be forbidden. The same thing applies to articles contained in an encyclopedia and which come under Can. 1399. It would seem, at least according to some authors, that if these objectionable parts could be effectively segregated from the remainder of the volume, the volume would not be forbidden. As a matter of fact, however, this cannot be done in many cases where the encyclopedia, anthology or similar collection has been borrowed from a library. In such a case, the volume would remain a forbidden book. In general, it may be stated that digests of or excerpts from forbidden books do not necessarily come under the prohibition of the original text, but are rather to be judged on their own merits in light of Can. 1399.

6. Individual issues of magazines or newspapers containing somewhat lengthy articles in defense of

such things as divorce, birth prevention, abortion and the like *could* thereby be forbidden; i.e., that issue would be forbidden, although a person would not necessarily be forbidden to subscribe to that paper or magazine if such articles appear in it only occasionally. However, a magazine such as "The Converted Catholic," whose regular contributors are renegade Catholic priests, since it contains a great deal of venom for the Church, her doctrines and her priesthood, and a deliberate defense of heretical doctrines is often made in its columns, clearly comes under n. 6 of Canon 1399 and is forbidden reading to any one, the clergy included. This point is made deliberately since the editors seem to be making a special effort to get their poisonous propaganda into the hands of loyal priests through the mails.

7. Plays, movies, TV dramatizations based on forbidden books are not for that reason forbidden. However, the script and the dramatization itself may possibly be forbidden on other grounds. For example, it might be forbidden by natural law on the basis of obscenity.

JUDGING BAD BOOKS

Canon 1397 makes it clear that it is the duty of all the faithful but especially of clerics and ecclesiastical dignitaries to denounce to their respective Ordinaries or to the Holy See books which they consider pernicious. Since such action would demand judgment on the part of an individual, it seems clear enough that any prudent person competent to evaluate a given book and who is sufficiently familiar with the law of Can. 1399 would have the right to judge that a book falls under one of the categories of that canon. However, before making public statements, as in a sermon or lecture, it would be well to double-check with the approved authors. Likewise, as is obvious, it is a matter of objective fact whether or not a given book is on the Index, or is forbidden under penalty of excommunication. Hence, great care should be exercised before such statements are made. Injudicious condemnation of a book or given author might easily lead to embarrassing situations and, what is far worse, might easily leave some one's audience in bad faith and give them a false conscience on the matter. In connection with this it might be well to emphasize that although professedly obscene books are forbidden by Can. 1399, they are not as such forbidden under penalty of excommunication. The quasi-medical books on sex and marriage which glut the market certainly are forbidden books, but not forbidden under penalty. Likewise, although caution is necessary in making judgments about specific books, still those having the care of souls should be intrepid in admonishing

the faithful regarding the danger and the actual harm that ensue from reading bad books especially books prohibited by law or by special decree. (Can. 1405, par. 2)

PERMISSION TO READ FORBIDDEN BOOKS

Permission from the Holy See to read and keep forbidden books is obtained through the Holy Office. A priest must be recommended by his Ordinary; a religious by his Superior; a lay person by his confessor. The petition must state the purpose for which permission is requested and the quality of the person requesting the permission (Orders, office, etc.) The permission is usually given for three years at most, and almost always expressly excludes books which are *ex professo* obscene. But in any case the natural law must be observed. Permission to read forbidden books in no way exempts a person from the obligation of the natural law binding him to refrain from reading books which are a proximate danger of spiritual harm to him. (Can. 1405, par. 1). As to the power of Ordinaries—both local Ordinaries and the Major Superiors of exempt clerical religious institutes—the Code in Canon 1402, par. 1, allows them to grant permission to their own subjects *only* for particular books and in urgent and reasonable cases. This permission can be given under these conditions for books forbidden *ipso iure* by Can. 1399 or for those included on the Index. By their Quinquennial faculties, local Ordinaries can grant permission to individual subjects for not more than three years, under certain conditions and with certain precautions. This latter faculty must be exercised by the local Ordinary personally, whereas that granted by the Code in Can. 1402, par. 1 may be delegated.

Finally, permission to read forbidden books cannot ordinarily be presumed. However, a number of reliable authors teach that in a case of real urgent necessity when there is not sufficient time to apply for permission, when even the local Ordinary cannot be contacted and permission requested of him in accord with the power granted him by Can. 1402, par. 1, the permission could be presumed. Such might be the case with a lawyer or a judge who must consult a forbidden book in connection with a court trial and there is not time to obtain express permission. A similar situation might arise for a professor in a college. It should be noted however that this seems to be a use of *epikeia* and consequently can be used only in very exceptional cases and only with great caution and discretion.

(Pernicone, Jos. M., *The Ecclesiastical Prohibition of Books*. Cath. Univ. of America Canon Law Studies, 1932. — Burke, Redmond, C.S.V., *What Is The Index?* 1952)

"Father, I Am In Despair..."

Bruno Hagspiel, S.V.D.

PRIESTS, especially as confessors of Sisters, must frequently face the question on the part of their penitents: "Father, I am in despair; I am so deeply steeped in work that I find it impossible to attend to my spiritual exercises as prescribed by the Holy Rule of our Community. The work must be done, but the spiritual exercises must be taken care of, too, or else I shall be in the dumps again, as I have been so many times, perhaps most of the time in the past.... Please, tell me, what to do."

It stands to reason that we priests first of all in our own spiritual life and then also in the *cura animarum* be guided by definite principles or else we shall be "blind leaders of the blind," liable to mislead souls asking us for advice and help, as experience so often shows is the case in this particular matter of a collision of the ORA and the LABORA.

Now then, leaving aside cases of self-deception (e.g., if the penitent has to blame herself for taking too much work on herself of her own accord!), the following five principles which have gone through a test of centuries should, to my mind, be considered as safe guiding stars in the life of a priest or Religious concerning his or her life of prayer and work; and accordingly a confessor will be able to give also his penitents of religious communities a correct answer.

The first four numbers must regulate *in general* one's life of the "ORA ET LABORA," while number five gives *in detail* the course of procedure in case of a collision between the two:

1. See the Will of God in all the work assigned to you by the Superior. It stands to reason as to the amount of work she is assigning to you, she may not act arbitrarily, but must be guided by the constitutions of your community. Above all will she consider it her sacred duty to see to it that you will be enabled, in the first place, to perform all spiritual exercises as prescribed by the Holy Rule, but secondly, that

you have also your periods of rest, recreation and relaxation. Both, you and your superior, have taken the religious vows and pledged loyalty to your congregation on the basis of your constitutions. Consequently, she may not put on you tasks that will frequently or permanently hinder you from performing your prescribed spiritual exercises. For the same reason you have a right to expect and even humbly demand that such provisions be made for you.

2. In the fulfillment of your duties you should strive to give pleasure primarily to God, not to yourself. Joy in doing one's work almost always accompanies perfect service. However, do not seek primarily your own gratification, but only the honor of God and His good pleasure. Do not connive to be a VIP (*v*ery *i*mportant *p*erson) in the eyes of God or man. You must, of course, love your work—that is natural—but do not worry whether it is great or small or nil. To quote Dom Marmion: "Your work should be the OVERFLOW of your sincere and intense love of God!"

While it is but natural to look to the success of your work never be over-eager about it, never worry about its final outcome. Leave the success or lack of it entirely in God's hands. He expects of you only to make good use of your time, that you strive ever harder, that you do your best to please Him.

3. The religious exercises prescribed by your Rule must always be rated top priority. Give full time allotted to them, and occasionally, even more time than is allotted to them to emphasize outwardly also that you consider your spiritual health and progress of prime importance. Contact with God must be maintained throughout the entire day if you are to receive God's blessing on the things you are trying to do for Him.

4. During work never forget entirely your resolve to "walk in His presence, work in His presence." That is what is meant by cultivating the spirit of prayer or living the interior life. No matter how busy you are, no matter how concentrated you may be—and there are tasks which admit of no interruption for a regulation prayer, (e.g., during a surgical operation or an explanation in mathematics) —you can still find time to whisper a fervent "I love You, Jesus!" or a tender ejaculation like "All for Thee, O Sacred Heart of Jesus!"

For houses equipped to give a signal for periodic prayer, (e.g., the clock striking regularly every quarter of the hour!), a continual reminder is thus given to greet God with an upward glance, to rejoice in His presence and guidance, to offer themselves and the work they are doing anew to Him, and to beg Him to bless them and it, for His honor and glory.

5. The following two points un-

der this number regulate in detail the course that is to be taken in case of a collision between the ORA (the spiritual exercises to be performed) and the LABORA (work or task assigned to you by your superior). *We must distinguish:*

a. Now and then (occasionally, exceptionally) your tasks will pile up to such an extent that you are simply forced to give them all your time and energy (e.g., before examinations, preparing for children's school play, and the arrival of unexpected visitors). Perhaps you will find it impossible then to perform certain prescribed religious exercises. Do not be disturbed, the situation being of God must be endured patiently and cheerfully for Him. During such times, be they ever so trying, keep saying: "I love You, I love You, I love You!" or some such prayer. God knows that you would prefer, in all sincerity, to perform the scheduled religious exercises, which now, due to circumstances beyond your control, must be curtailed or omitted altogether.

b. If your work should pile up, so that it amounts to *overwork*, and this emergency develops into what we might call *a state of affairs* where your spiritual exercises go frequently or even habitually unperformed and neglected (either all of them or part of them), then you have the *right* and *duty* to have recourse to your superior, and your superior has the duty *in charity* and *in justice* to relieve you and to provide a replacement for you.... On the firing line a commanding officer may be forced by circumstances to keep his forward position unit under constant fire and terrific strain for some time, but in the unit's interest and in his own he will replace these heroic men at the first opportunity lest they "crack up" and lose their services entirely. So a good superior, *in justice* (because the Rule demands it) and *in charity* (because love for every subject demands it), and in the interest of the individual and the community, will see to it that the subject in such an emergency will be relieved after a time, either by being given a helper or by having part of the work taken away from the subject or even by being altogether replaced by another sister and assigned to another post and so given the opportunity to perform her religious exercises with the rest of the community, as the Rule or regulations of the congregation prescribe.

●

"Giving up the consolations of human love won for me a thousand loves more enduring than anything human. Giving up a home of my own has not made of me a selfish bachelor, but has expanded my powers of loving so that now, as a priest, I have a place in the hundreds of homes that are grouped around the altar where I say Mass." —REV. JOHN F. O'NEIL

Mixed Rites Pointers

William F. Allen, J.C.D.

ONE of the most confusing problems in the ministry of the parish priest is the case of MIXED RITES in regard to marriage. To remedy the situation, Pope Pius XII in 1949 by a MOTU PROPRIO, gave forth in his *Crebrae Allatae Sunt* the laws by which marriage would be regulated canonically for all the Oriental Churches. It was an important step since it gave uniformity to the matrimonial discipline and put an end to the uncertainty and intricacies of Council decrees which formed the basis of much of the former legislation.

Priests of the Latin Rite should be aware of some of the laws insofar as they are affected by them in the realm of marriage. In ever so many parishes of the United States we do find Byzantine Catholics who are Ukrainians and thus belong to their own Bishop in Philadelphia. Some are Ruthenians and are under the jurisdiction of their Bishop in Pittsburg. In this latter group are found Hungarians, Rumanians, Ruthenians (also called Podcarparthians). It is interesting to note that each of these dioceses has about 160 parishes with about one million souls. Given the number and the extent of the parishes, it is vital that every priest should know some fundamentals of the Law that must guide his relations with members of the East ern Rite. (cf. Fr. Clement Englert, C.S.S.R., "Byzantine Rite," *NCWC News,* Oct. 1954).

CHANGE OF RITE

We might say that the Holy See favors the loyalty of each person to his native rite and for this reason transferred all decisions as to a change of rite to the competency of the Sacred Congregation for the Oriental Churches on Nov. 23, 1940. There is a prescribed form to be filled out by the petitioner for such a favor and the reasons alleged for the petition must be fully stated and be of some weight from the viewpoint of necessity or convenience. In the case of a marriage of mixed rites with children, the Holy See is more lenient.

Our own Latin Code in Canon

98 permits a woman about to enter marriage to change to the rite of her husband for the duration of their marriage; and then, if she so desires, to return to her native rite. Incidentally, in availing herself of this privilege, a woman of the Latin Rite must be married nevertheless according to the form of marriage in the Latin Church. (Decision of April 29, 1940). Inversely we might conclude that the woman does not become a subject of her newly chosen rite until after the marriage. Canon 98 oftentimes is looked upon as a possible solution of the thorny problem of the proper pastor for the marriage in the event of a mixed rites marriage. Unfortunately, it does not bring much consolation in favor of the Latin pastor.

However, it is well to be mindful of a privilege granted by Pope Leo XIII, *Orientalem dignitas*, 1883, whereby an Oriental schismatic, returning to the true fold of the Church, has the right to transfer to the Latin Rite or to choose any branch of the Eastern Rite that he so desires. A dissident Oriental may place as a condition of accepting reconciliation with the Church the permission of joining the Latin Rite or he may return to what should be his native rite. (Vermeersch-Cruesen, I, 188).

Lastly, many reputable Canonists believe that an adult may choose his rite on the occasion of his baptism.

CHILDREN

Since one's rite is determined by baptism, children will belong to the rite in which they are, or should have been baptized. Canon 756 postulates that children be baptized in the rite of their parents. If the parents are of different rite, the child follows the father's rite if he is Catholic; otherwise, the rite of the Catholic mother prevails. This is the general rule that must be applied to all baptisms even though the child is of necessity, or even by fraud, baptized by a minister of a rite different from that of the child's parents. Only one exception: Canonists agree that with the permission of the Ordinary, parents may have their children baptized in a rite different from their own. (cf. Vermeersch-Creusen, I, p. 188).

MARRIAGE: MIXED RITES

If the parties to the marriage are of different rite, the marriage should be performed in the rite of the Catholic man. If he is a non-Catholic, then the rite of the woman prevails. The Bishop of the rite in which the marriage is performed issues the dispensations. However, the other Bishop can do so validly even though the marriage is not performed in his rite.

One exception to the above law has been foreseen. Wherever the Eastern Rite has been established for a long time, the man, having

a domicile or quasi-domicile in the territory of the Eastern Rite, may waive his privilege and agree to be married in the rite of the bride. (Canon 88 n. 3). This privilege is accorded to such places as are or have been erected as territorial divisions of the Oriental Church.

THE PROPER PASTOR

A pastor of the Latin Rite cannot validly assist at a marriage between two persons of the Oriental Rite, unless he is delegated by the Oriental Bishop. He may validly assist, however, when one of the parties to the marriage is of the Latin Rite. Thus, Canon 1095 n. 1 is restricted by this new legislation. The Latin pastor's jurisdiction within his own territory is further diminished.

If the Orientals have no proper pastor in a certain place, then their Bishop will designate a pastor of another rite, with the consent of the Ordinary of that rite.

If the Orientals have no Bishop in a certain country, then the Ordinary of the place becomes their Bishop unless the Holy See decrees otherwise.

If the Oriental is a vagus, then he belongs to the Oriental pastor of the place where he actually resides at the moment, or to the priest designated to take care of the Orientals.

We note that all Eastern Rite Catholics in the United States are under the Roman 'Rite Bishops' jurisdiction, except the Ukrainians and the Ruthenians.

DISPENSATIONS

In marriages of mixed rites, the Bishop in whose rite the marriage is performed, issues the dispensations necessary. However, the Bishop of the other party could validly dispense in the same case. Both Bishops can validly dispense from the impediment even in the case of its existence only in the legislation of *one* Rite. This could easily occur in the matter of consanguinity. The Orientals figure the impediment according to the Roman Law mode of computation, i.e., there are as many degrees of blood relationship as there are persons in *BOTH* lines of descendants. Whereas, in the Latin Church the impediment is taken from only *one* side, and that, the longer of the two. Therefore, if the Oriental should be subject to an impediment of consanguinity that is non existent in the Latin Code, a dispensation should be obtained from the Latin Ordinary, if the marriage is to be celebrated in the Latin Rite.

BANNS

In the matter of banns of marriage, a decision of the Commission for the application of the Laws for Orientals has decreed that this dispensation should be obtained from the *proper* Ordinary, i.e., from the Bishop of the diocese in which the

party or parties have a domicile or a quasi-domicile. The Bishop of the place of the marriage, even though he is of the same rite as the parties, cannot validly dispense from the banns. This rule applies only when both parties to the marriage are Orientals.

RITUAL

The priest who assists at a marriage of mixed rites must always do so according to his own ritual regardless of the rite of the couple. The Oriental priest will assist in his own proper manner in the marriage of a Latin with an Oriental. The same will hold true for the Latin priest in the case of two Orientals or of an Oriental with a Latin.

It is to be remembered that in the Oriental Code, the priest who assists at the marriage as the official witness must not only accept the consent of the couple but for validity must BLESS the couple. The blessing of the couple does not entail any set formula but it must be externalized and consists of the Sign of the Cross as a minimum. The Latin priest certainly fulfills this requirement if he follows the Latin Ritual. Nevertheless, there might be a question for the Latin priest when he performs a mixed religion and mixed rite marriage wherein the Oriental would be the Catholic. The Latin Ritual does not call for a blessing in mixed religion marriages. Therefore, the priest would have to insert such a blessing.

THE ORIENTAL PRIEST

The Oriental priest and Bishop may validly assist at a marriage only within the confines of their own territory, and within the *edifices* of their own rite, and providing that at least one of the couple to be married is of their rite. (Canon 88 n. 1). If they should be forced to use the edifices of another rite, such as a church belonging to the Latins, etc., then for validity they must have the permission of the Ordinary or of the Pastor of the Church. Once this permission is obtained, then the Law itself confers the faculty of validly assisting at the marriage.

(Material for this article was taken from official responses of the Pontifical Commission for the Interpretation and Editing of the Oriental Code. cf. *Acta Apost. Sedis,* XLV, 1953, 104-105; 159; 312-313; 552. A commentary on these decisions may be found in the *Periodica De Re Morali,* June 15, 1954.)

"Books, good ones as well as bad ones, are among the spiritual forces which manifest themselves like the powers of nature, unnoticed and irresistible in width and depth."

— Pius XII

Renewing Our "Adsum"

SACERDOS

WE had our class reunion not so long ago and I must say I was shocked at the way they've aged, those genial gentlemen I was ordained with. In our not-so-big group, with most of us closing in all too rapidly on forty (and a good many have already broken that particular age barrier), we have so far counted one death, two serious attacks, several ulcers, and assorted miseries that fallen flesh is heir to.

Not that I need to worry, of course; I haven't changed a bit. Oh, possibly I've had a little twinge in the low back the last few years, and my genuflecting isn't what it used to be (the x-rays didn't show anything too bad), but I'm sure it's only temporary. A few vitamins ought to fix me up in no time. I thank God that I'm not like the rest of the class; they looked so, well, you know, kind of *aging*.

ANIMATION

Strange that it should be so. It seems only yesterday that we were answering our proud ordination *Adsum* in the full flush of our youth —a somewhat chesty youth it seems now. I remember sharp and clear how eager we were, the almost fierce joy we had in looking upon ourselves as the shock troops of the Lord. We were Seculars and we gloried in it. We had, if truth be told, a bit of hidden pity for those who had chosen the way of the Regular. The quiet life was not for us; we would meet the Enemy on his own battlefield and unhorse him.

But now the years, slipping softly by, have done their usual quiet work of altering that judgment. We know now the inconspicuous but big trials and pitfalls of our friends in the Habit. We know our own life a whole lot better too. We no longer wonder that a modicum of wisdom is so precious—it's so dearly bought.

WEANED

Personally, in the line of appointments, I guess I've had about the usual run—maybe one or two more

The writer prefers to remain unknown in order not to embarrass some of his confreres.

than the ordinary, with a bit more variegated experience. My several pastors and parishes have all been of different types, and from each I have learned much. All of them have had a share in forming the cautious, battle-tested (young) veteran Assistant I fancy myself to be.

Some of the formation came hard, I must admit, a good bit of it having been pounded into a thick skull by the familiar—and painful—trial and error method. I well remember the half-smile and quizzical quirk of the eyebrow with which my first pastor greeted my early ideas. To my immaturity he was a terrible old fogy—and terribly old—crusted over with the barnacles of age. But after a few years in the ministry I was surprised how much, like Mark Twain's father, he had learned in such a short time. From that grand old man, now gone to a sure reward, I learned the regular habits and manly piety that are the hall marks of the priestly priest. Not that I have fitted those practical patterns into my own life nearly as well as he fitted them into his, but at least I admire the example.

And after all, I'm young yet. Just as soon as this little touch of arthritis clears up I'm going to set a serious schedule of rising and retiring and stick to it rigidly—unless, of course, something special comes up, as it has a constant habit of doing.

HAS-BEEN

Really, the only way I've noticed the passage of the years is in the attitude of my juniors—that beardless group that has appeared on the sacerdotal scene since I left the seminary. They're careful to address me quite formally as Father, and seem to be a bit respectful in the presence of the patriarch. They very charitably explain to me that they didn't really expect me to know Father Blank—after all he's only been ordained five years.

And they throw an apologetic little smile in my direction while discussing the latest football information. The belief is clearly to be seen on their faces that a man of my years in the priesthood has long since detached himself from such worldliness. Young whipper-snappers! Football indeed. I'll bet they don't even know that Red Grange scored four touchdowns in the first twelve minutes in that game against Michigan a couple of seasons ago!

I've noticed a growing inaccuracy too on the part of the people. That 'older priest' they ask the secretary to ring for isn't always the Pastor. Sometimes, oddly enough, it's me.

INVENTORY

Well, maybe our group has added a few years and a few pounds since Ordination. Maybe we don't leap to the fray with the same enthusiatic zeal as before. Maybe, like cagy veterans, we favor first the

feeling-out process rather than the headlong attack of youth. Maybe the latest directive from the Bishop doesn't inspire us with the same sense of dedication it once would have. Maybe we don't move as quickly as of yore, but give us a little time to get organized and we'll be in there.

A few minutes' delay while we wipe the fog from our glasses and comb those last precious strands over the skin spot and we'll be ready to go. But not as fast as before. The Adsum of the middle years is not so facile as that of youth, but likely it's more clear-sighted in the light of experience.

But in spite of all my bravado, I guess I have to admit that the old snap and elasticity are not what they were. In periods of quiet meditation sometimes the rather frightening thought comes unbidden that already our course is more than half run, that the years of the priesthood that lie ahead may well be fewer than the ones already sped. We look back over the years, vaguely ashamed perhaps at seeing them with such apparently sparse fruit in spite of our best efforts. Sometimes heaviness leadens the soul at what seems such little effect of the years of labor. Discouragement, the common temptation of the priest, comes easily at such a time.

Perhaps the best antidote is to go back in spirit to renew the Adsum of the dawn of our priesthood, that unquestioning Adsum we gave to the Question of Christ, that glad and uncalculating affirmative we gave to His call. Renewing our faith in the mercy of Christ, doing what it lies in us to do, bewailing our weaknesses and our lapses, we can look forward with solid hope to giving a final joyous Adsum to the ultimate call—"Come, good and faithful servant. . . ."

1956 marks the TENTH YEAR of your global giving to Bishops' Relief Fund Appeal for Catholic Relief Services, N.C.W.C. Agency of American Catholics for overseas aid. Last year 32,000,000 of the world's neediest received aid through Catholic Relief Services. The lives of many continue to depend on your charity and compassion.

Nationwide Collection on Laetare Sunday, March 11, 1956.

NEED OF PRIESTS

The question "How many priests do we need?" can be answered in many ways. Father Bouffard says one priest for every thousand souls. That would mean 32,576 in this country, but Bouffard's figures are intended to cover only priests actually engaged in parish work. Thus, though the actual number of priests in this country is 46,970, it is by no means certain that 32,576 of them are actually engaged in parish work.

In fact, since there are over 8000 priests engaged in "full-time" teaching alone, not to mention chaplain work, secretarial and curia work, as well as the increasing number of priests devoting their time to specialized tasks within the diocese, it is quite improbable that the 28,873 diocesan priests together with those of the 18,097 Religious clergy who assist them in diocesan work actually amount to one priest for every thousand souls.

At present the ratio is one priest for every 694 Catholics. This figure includes missionaries, teachers, and specialists, as well as parish priests. To maintain this average there will have to be 50,600 priests in 1958 and 52,900 in 1960.

Assuming that this present ratio will be maintained, there will still be a decrease in the number of priests actually devoted to parish work, since the conditions described above are forming an increasing trend. Thus, in order to allow an increase in the number of "parish" priests, the total number of priests will have to be greater than 50,600 in 1958 and 52,900 in 1960.

During 1954-55 school year, 1521 priests were ordained (874 diocesan and 647 Religious). It is risky to use this figure as the basis of a prediction, since there is no real guarantee that 1954-55 was a "normal" year. But, on the other hand, since the priests who will be ordained in 1957-58 are already in theology, and those to be ordained in 1959-60 are already in philosophy, there is a good degree of control over the prediction.

A recent study indicates also that only one major diocese and four Religious Orders have a supply of candidates equal to their needs, and that most of the others are 20 to 60 percent behind the number of vocations needed.

(From OUR SEMINARIES – A SURVEY: Josephinum, Worthington, Ohio, $1.00)

Psychological Understanding of the Individual

IN order to fulfill his role in the work of the Church, the priest cannot neglect psychological understanding of the individual. He should study and try to understand the political, social and economic factors which at the present time are upsetting men's minds with feelings of insecurity, doubt and fear. The recent World Wars have changed the whole attitude of society. Throughout the world millions are desperate for food and look covetously toward America where there is hoarded, surplus food. Notwithstanding this abundance and the general prosperity, there is in our own country insecurity among many people. Our international and interpersonal relations are strained, disturbed by suspicion, fear, tension, mistrust and selfishness.

The priest should endeavor to understand the normal psychological reactions to the world stiuation and to the situation in his own parish and community. With a deep comprehension of his people's troubles, he has in his grasp an essential tool to aid them, not only in their spiritual welfare, but equally in their emotional and mental development and health.

The family itself, the nucleus of human society, is in great peril both in our own country and abroad. The world wars, the "cold war" and the initial skirmishes of a possible third war, present problems to families that may prove insurmountable to many unless given proper guidance. Individuals must accept their responsibilities in their own family and in the world-family.

Priests must learn to recognize the early stages of those passive dependent personalities who find in troubled conditions excuses for their own failings and misfortunes. These persons must be shown their individual responsibilities, and if through faulty education and a misguided will they still remain unable to perform their duties to God and man, then they should be sent to

(The above was taken from a lecture delivered by Doctor Robert P. Odenwald, M.D., F.A.P.A., at the inaugural session in May, 1955 of the *Institute of Ecclesiastical Studies* of the Archdiocese of New York).

Cana Family Action

If you are interested in Cana you may also be interested in this newly published handbook prepared by the Cana Committee of the Archdiocese of Newark. It treats of the vocation of marriage, the parent-child relationship and the spirituality in the home. Indispensable for both leaders and couples attending Cana Conferences. Two volumes are ready. Each retails for $0.50.

Both are published by

SOCIETY OF ST. PAUL
2187 Victory Boulevard
Staten Island 14, N. Y.

a compètent psychiatrist for psychotherapy.

Parents especially must be constantly instructed by their priest in their duties toward each other and toward their children. Divorce, birth control, sterilization, euthanasia, inadequate housing and excessive government control are but a few of the problems and influences with which families must at present contend. Each of these may present mental and emotional difficulties to members of the family. These difficulties in turn can affect their moral judgment and lead them into erroneous thinking. It is not enough to repeat to them that certain behavior is wrong. The priest should help them to see that their misbehavior is not the solution to their problems, that there is a better and more Christ-like way of response. For example, to call down the wrath of God upon parents who are practicing birth control, without helping them in a concrete way to solve their problem, only increases their distress and doubts. The father may be unable to support another child at his present income, or the mother may have physical or emotional inadequacies which would make the coming of another child extremely hazardous for her and for the welfare and happiness of the family. To exoriate such individuals for their sin is frequently to increase the possibility of further sin and to endanger their mental health. Birth control may seem to them to be the only possible solution for their problem.

The priest must show them some other solution; and even though his proposed solution may be an extremely difficult one, it must be pointed out that it is within their power to achieve it. Every priest will realize that this solution can be given only if he understands thoroughly the facts of the case at hand. These facts include not only the economic and social environment of the individuals, but likewise their personalities and potentialities.

Thus, it is evident that the priest must know his people, must know their environment, and moreover must know enough psychology to be able to fashion the best people and the best environment for them with the materials he has at hand.

quid in casu?

By Rev. William F. Allen, J.C.D.

Many varied and interesting points of Moral Theology are contained in a query recently submitted. We group them together as they furnish an excellent review of principles, important but easily forgotten in the pastoral routine of parish clergy.

a) Is there any justification for administering conditional absolution to a patient in a passing ambulance when nothing is known about the person at all. It is not known whether the person is a Catholic, conscious, repentant, or even in serious condition. Would it be presumptive to maintain that the patient is probably in periculo mortis or articulo mortis?

Ambulance cases permit one to easily presume periculum mortis.

b) This admitted, could conditional absolution be given if the patient can be seen?

There are two difficulties which must be faced before a conclusion can be drawn. First, the Sacrament of Penance presupposes that the penitent is baptized. Now, may we reasonably presume that the ambulance patient is baptized? In the United States we are told that 60 per cent of the population show some church affiliation. One out of every two has some church relationship. Would it not seem reasonable therefore to presume Baptism? Secondly, presuming the Baptism, may conditional absolution be given if the patient can be seen? Penance requires of the subject an actual intention for its reception, or a virtual one, i.e., the penitent had an intention of going to Confession and that intention is still present to his mind and influences now his action. The stricter opinion holds for this decision. However, there is a more moderate opinion which declares that for all the Sacraments probably an habitual, explicit intention suffices, i.e., the penitent once had the desire by an act of his will but here and now it is in no way present and influences in no way his present dispositions.

May we use this more lenient opinion? Yes, in the danger of death. Jorio writes, *"sacramenta propter homines* and when it is a question of one's eternal salvation the *slightest* probability about the penitent's correct dispositions suffices for the administration of the Sacrament of Penance." (cf. Jorio, *Theologia Moralis,* Neapoli, 1954, vol. 3, n. 372).

c) But, may absolution be given? What sort of presence on the part of the penitent is required?

Moralists tell us that the penitent must be present in such a way that the words *absolvo te* can be said directed to the person. The penitent is morally present if men could speak to him even though only in a high pitched voice. Some hold him present even though he be 100 feet away if he is still within the view of the priest. Therefore, in cases of necessity, absolution may be given if the confessor can perceive the penitent by one of the senses. Therefore, if the priest can see the patient in the ambulance, there seems to be no difficulty about giving absolution

d) Let us take the case where the penitent cannot be seen by the confessor. May absolution still be given?

Absolution by telephone is forbidden because by common consensus there is no bodily presence of the penitent but only an artificial presence. But Jorio in n. 304 admits that it is not absolutely certain that an absolution given over the telephone is invalid and therefore it would be licit in extreme necessity to thus impart it. In such extreme necessity even the *tenuissima* probability of validity should urge us to take advantage of any means. Could we not argue the same in the case of the patient in the ambulance who cannot be perceived by the priest? Who should hesitate to give him conditional absolution?

e) Is it licit to give conditional absolution?

In extreme necessity it is certainly licit. It is also licit to give it whenever its denial would deprive the penitent of a notable spiritual advantage. And one of the cases wherein it is said to be licit is that of doubtful fulfillment of the law of moral presence of the penitent. (cf. Jorio, n. 308).

The condition always to be affixed in such cases should be *si tu es capax*. This condition has the immense advantage of being concerned with the validity of the Sacrament in itself and NOT with the fruitful reception on the part of the subject. It will, therefore, never interfere with the reviviscence of the Sacrament, should the subject be ill-prepared for the graces when the sacrament is conferred. Besides, we must remember that the very form of absolution seeks only the conditions required for valid administration with its "in quantum possum et tu indiges."

Whatever has been said above concerning absolution for the patient in the passing ambulance could well be repeated for those involved in a train wreck, or an automobile accident, a fire and when there is no possibility of investigation on the part of the priest who passes the scene. The priest could give conditional absolution to the victims even though he could not confer conditional baptism first. If circumstances permitted he could give Extreme Unction.

f) What about giving the Apostolic Blessing at the moment of death?

The requirements as to intention on the part of the subject are much less stringent for this Blessing since it is a *donatio* or a *beneficium*. All that is necessary for the Apostolic Blessing is an habitual, implicit even *confusa* intention on the part of the recipient. He should

have the desire to use all means apt to procure his salvation. Surely, this may be easily presumed in anyone who has heard of God and believes in eternal life.

In a recent article on ectopic gestation, it was pointed out that before the year 1931, *the Church did not permit any relief in these cases. After the year* 1931, *under certain conditions, the Church permitted the removal of the tube affected by the growing fetus. Some claim that the Church then is not infallible. How could one and the same thing be a sin at one time, and then later, be declared morally correct?*

Let us get a clear picture of the difficulty. Ectopic gestation is a medical problem. Medical science before 1931 held as a remedy for this situation, the invading of the tube and the removal of the troublesome fetus. It was a direct attack on an inviable fetus and thus the Church had to condemn the procedure. After 1931, medical science found that the tube, the fallopian tube itself, was diseased as a result of the growing fetus. Medical faculties went to all lengths to show the dire effects of the fetus on the physical make-up of the tube. They declared the tube in this condition to be diseased. Now, this was an entirely different picture of the situation. The Church declared that if the organ is diseased, then it may be removed, even though there is a fetus within, providing the diseased organ is seriously harmful to the mother and providing provisions are made for the baptism of the fetus once removed from the tube. Before 1931, medical science attacked the inviable fetus directly. After 1931, this was no longer true since it was a diseased organ that was being removed and the fetus within was only indirectly interfered with for a proportionately serious cause. Hence, the change in the morality of the operation, and the stand of the Church. In both cases the Church judged correctly according to the data furnished by medical science. The Church changed its judgment only because the facts in the case were changed. It was never a case of the one and same thing being a sin at one time, and morally correct at another. The name ectopic gestation remained the same but the procedure in its cure did not remain the same.

In the case of a miscarriage, I have understood that the fetus was to be baptized, unless certainly dead. When the miscarriage occurs early in pregnancy, is the fetus dead before it is ejected? The ordinary mother would hardly be able to discern the fetus from a blood clot. Surely she is not to baptize every blood clot. What is her obligation? Do doctors and nurses have some obligation in such cases?

The fetus for the first four months is called an embryo. It cannot live outside the womb for more than a few hours. For the first few weeks it is most difficult to discern whether it is a embryo or not—whether it is living or not. What to do? Theologians tell us to baptize at least sub conditione, *si tu es capax,* un-

less we are certain that the embryo is dead. If there is the slightest probability of life we should baptize even though two days have elapsed since its expulsion. Putrefaction is the only sure sign of death. The same is counselled in the case of a blood clot or a 'mola,' a mass of flesh in which is encased an embryo. If there is an embryo *probably* therein, Baptism is to be conferred at least under the same condition as above. Any serious probability of the presence of an embryo entails the obligation of at least conditional Baptism. Such is the procedure to be followed both by mother and medical attendants. Baptism will be conferred by immersion, by moving the embryo under the water once its membranes have been torn from the exterior. (cf. Jules Paquin, *Morale et Medicine*, Montreal, 1955, p. 126).

According to the new rubrics a priest in private recitation of the breviary may recite during Lent, when a feast of the 1st or 2nd class rite does not occur, the office of either the feast or the ferial. May a Religious, bound to choir service, but legitimately impeded from fulfilling the obligation for all hours, say part of the Office for the feast in choir, and then in private say the rest from the ferial?

If the question were for the entire Office in private recitation, I would see no difficulty in affirming according to the new rubrics, the right of the Religious to recite the Office of the ferial or of the feast according to his own choice. The rule is, in private recitation, one has his choice during Lent. When a Religious is absent from choir he is obligated by Canon 610 to recite the Office in virtue of his religious profession, and this in private recitation. He would come under the new rules. But when a Religious would change deliberately the Office and thus recite two different Offices partly for the entire obligation, I think that he defeats the purpose of the Office: the cult of God and His Saints. It would seem non decet! Even the secular priest is not given that privilege. He has a choice but not of two part-offices in place of one complete Office! It seems to offend against the spirit of the law on the recitation of the breviary.

Is there an obligation to apply Canon 2350 on abortions to the case of a penitent who accuses herself of having taken a remedy to do away with the fetus immediately after coitus or within a month of it?

Moralists tell us that in neither case should there be an application of the penalty of Canon 2350 since it is nigh impossible to tell whether actually the fetus was conceived at either moment. The 'affectus' remains to be judged in the foro interno however.

For one to gain the Indulgences when reciting the Rosary in a group: is it necessary for each individual to use a pair of beads? Or is it sufficient that the priest or leader use such an Indulgenced Rosary?

The question aptly distinguishes between reciting the rosary and

reciting it on indulgenced beads. There are indulgences attached to the recitation of the rosary independently of the indulgences attached to the beads. Vermeersch (*Moral Theology,* Vol. 3, p. 546) declares that in a group recitation of the rosary, it suffices *that one in the group* have a pair of beads and that he *rotates* it. He makes this statement apropos of all indulgences usually attached to the beads by the Dominican Fathers. We presume that a person could gain the indulgences attached to the simple recitation of the rosary, even if he did not have a pair of beads.

I have before me "On Renewing the Holy Week Liturgy," the pamphlet issued by the NCWC. On page 11, n. 22 *we read "with regard to the Eucharistic fast, the norms of the Apostolic Constitution 'Christus Dominus' issued Jan.* 6, 1955 *are to be observed." I find it difficult to understand how these can be applied for the solemn Easter vigil. Can you enlighten me?*

The norms of the *Christus Dominus* may well find application for the three last days of Holy Week. We must refer back to pages 4 and 5. Under title 7, it is stated that the Mass on Holy Thursday is to be celebrated in the evening at the most convenient time, but not before 5:00 P.M. nor after 8:00 P.M. Surely, the norms of the *Christus Dominus* will be followed in this instance by both priest and faithful. Likewise on Good Friday, the Communion, permitted to priest and people, will be received either at 3:00 in the afternoon, or not after 6:00 in the evening. Here again is an application. The reader finds difficulty principally for the restored Easter Vigil. Ideally, the Instruction wishes the Vigil to be so timed that the Mass will take place at midnight. If this happens, then, the new regulations for Eucharistic Fast do not apply inasmuch as the fast begins only at midnight in this case. However, the Ordinary may sanction the beginning of this vigil at an earlier hour but not before twilight or before sunset. In this last hypothesis, the norms of *Christus Dominus* will come into play.

If a pair of rosary beads is restrung, are the indulgences lost? Must they be sought once again?

As we noted in a previous response, it is understood that the indulgences are attached to the beads themselves and not to the chain; and one does not have to replace them in their exact order either.

On a Sunday, after having consecrated the Host and a ciborium I found the wine soured. I had to seek a refill of good wine and wondered about the consecration of the Host and ciborium.

All authors agree that as long as the wine was not voluntarily consecrated invalidly, then the first consecration of the Host was valid. (cf. *De Defectibus* tit. X. n. 3).

Can you tell me something about the origin of the Angelus?

It would seem that in the Latin Church the Ave Maria was a pop-

ular prayer from the seventh century. Up until the XIV century, the Ave was composed of the double salutation of the Angel and St. Elizabeth only. It was completed as we now have it around 1450. The Franciscans have the honor of introducing the Ave into the quasi liturgical life of the Church. In the XIII century every Franciscan monastery and convent ended Compline with the recitation of three Aves while the bell tolled the end of the day. This custom spread to Rome with the approbation of John XXII and the Angelus for the dawn of day was added and soon afterwards that of midday. Pope Sixtus IV (1484) proposed that the Angelus should be recited in honor of Our Blessed Mother and the part that she played in the Incarnation. Emphasis was placed on the Annunciation and soon the verses were accompanying the Aves (XIV century). Popes Benedict XIV (1742) and Leo XIII (1884) played an important role in determining the manner of recitation as we know it today and at the same time attached many and fruitful indulgences to the recitation of the Angelus.

Some take exception to your comment that a funeral Mass may be celebrated on the Feast of Corpus Christi. The Indult referred to by you mentions explicitly that on that day a funeral Mass is forbidden. How do you justify your answer?

That Indult of Oct. 16, 1940 has been the source of a few misinterpretations. First, some hold that a funeral Mass cannot be said on Sundays because of the Indult. This is false. The Ordinaries held that it was inconvenient for us here in the U.S.A. to have Sunday funerals and, therefore, asked for permission to have them on what were forbidden days to make up for the Sundays. The Sacred Congregation acquiesced but in so doing did NOT forbid funerals on Sundays! (Note: in O'Connell, *The Book of Ceremonies*, p. 283 this should be corrected!)

It is further maintained that the Indult did not do away with any of the liturgical law in granting the favor. The Indult granted exceptions to a law but did not change or abrogate any liturgical law. It is universal liturgical law that when a feast of the double of the first class is not solemnized on the day of the feast itself (with High Mass and abstention from work) and the solemnity is transferred to another day, like the following Sunday, then the funeral Mass is forbidden on the SUNDAY and not on the day of the feast itself. Here in the U.S.A. we do not solemnize Corpus Christi on the day itself but rather on the following Sunday. That is the reason why we think the funeral Mass may be said on the day itself. In the Indult this is the only case which comes under the general liturgical law since we celebrate the six Holydays on the days themselves, also, Epiphany and the last three days of Holy Week. We do not celebrate Corpus Christi with solemnity on the Thursday.

We might add that one Ordo circumvented the difficulty! It omitted all mention of the prohibi-

tion on Thursday but did add it to the following Sunday! It was partially correct, at that!

We do believe that the above reasoning is correct. We are open, however, to correction, if there be any.

On a sick call recently the patient became nauseated a few minutes after receiving the Host. The residue was caught in a cloth. I had the nurse burn the entire contents. Afterwards I wondered about this. I was not sure that the Sacred Species were visible therein.

The rubric of the Missal "De Defectibus" X, 14 tells us that if possible the Sacred Host, if entire, should be consumed unless this would be repulsive. In your case it would have been so. If the Host cannot be consumed, but can be seen and is entire, then let the priest remove it and place it in some sacred locale until it corrupts and then it must be disposed of in the sacrarium. If the host is not visible, then the entire contents should be burned.

Someone asked if such a Host should be placed in the tabernacle until it corrupts? Under the circumstances it would not be advisable. It would be better to place the Host in a closed receptacle, and in water to hasten corruption, and to repose the receptacle in the sacristy vesting case under key; or perhaps in the tabernacle of the side altar. Note that the rubric says *in aliquo loco sacro*. We take those words to mean a church, a chapel —not necessarily the immediate place of repose.

If one Ordinary should refuse the decree of secularization to a Religious could the latter obtain it from another Ordinary in whose diocese the Religious is assigned?

Which Ordinary has the power to issue the decree to a Religious of a diocesan Institute? Is it the Ordinary of the place where the Motherhouse is situated, designated by law, or is it the Ordinary of the place where the Religious is actually located? The Commission for the Interpretation of the Code on July 24, 1939 declared that the Ordinary of the diocese where the Religious is actually located and residing should issue the decree or indult. This was always the more common opinion. Authors of repute add precisions which the Commission did not avert to. Most would exact a residence of six months before the Ordinary acts. Some would not count as a residence the period in which the Religious was an apostate or a fugitive from the Institute. How much of a residence is required, or of what quality remains highly controversial. It is agreed, therefore, that Canon 209 would apply in favor of the residence of the religious apostate or fugitive, and that regardless of duration, the actual residence (and not merely presence as a visitor, etc.) confers the right to the Ordinary of that place to issue the decree of either secularization or of exclaustration.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

MODERATION

WHILE we cannot believe in God too firmly, or hope in Him too dearly, we can be extreme in the manner in which we practice the moral virtues. Human conduct always has to be in keeping with right reason. We can carry our kindness to the point of tolerating evil. We can be just to the point of cruelty. We can become ridiculous by going too far one way or the other. Proverbially, virtue takes the middle course; it avoids extremes. In parish work some priests lean toward the indulgent; others tend toward the severe. The ideal is to be firm, and yet kind. Some priests neglect the church and favor the rectory. Others overlook the rectory. Some priests will not hesitate to cause pain and inconvenience to uphold some self-erected ideal. Others will lean towards compromising principle, lest they offend the weak. Plainly, it is very difficult to hit the exact center. And when all is said and done, it is better to fail on the side of charity, rather than be unkindly severe. Actually it takes great prudence to do the right thing. And it is quite sure that we will not always act wisely if we make decisions on the spur of the moment. Decisions call for thought and consideration, for meditation and prayer. When something puzzling or perplexing comes up in our parish work or administration, we should if at all possible take the matter to prayer with us, and make our decision calmly in the presence of God and after checking with the eternal truths. This will ensure a moderation in acting that is the via media of real virtue. Otherwise we may act hastily and imprudently.

MY CONFESSION

GOING to Confession might seem like a personal matter of concern to the penitent alone. In the case of a priest's going to Confession this is definitely not so. A priest's Confession has implications that affect the lives of his people. Much of a priest's effectiveness comes from his own spiritual enthusiasm. A priest will scarcely be very interested in the sanctification of his people if he is not interested in his own sanctification. If he is careless in his own spiritual life, he will let undone many things that would be for the real interest of the souls of his flock. Frequent and regular Confession is one of those tools of the spiritual life that a seeker after perfection does not disregard. The priest who is really concerned about his own quest for sanctity does rely heavily upon the sacrament of Penance for his help and assistance. As a result, he becomes and stays a good priest, interested primarily in the things of the spirit. In his care for his people he puts first things first; and while he does not neglect the material side of the administration of his parish, all his efforts are properly oriented toward

doing good for the souls of his people. The priest who neglects frequent and regular Confession is likely not too interested in his own sanctification. Nor does he appreciate the deep spiritual needs of his people. He may be an efficient parish manager, but he is less the shepherd of souls. One has to start somewhere. There is little doubt about it, that if the average, mediocre priest would use frequent and regular Confession for his own spiritual advancement, he would likewise find his pastoral zeal increasing in proportion to his own desire for sanctity. Going to Confession is good for the soul, and in the case of a priest in parish work, his going to Confession is good also for the souls of the people under his care.

A SENSE OF HUMOR

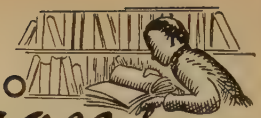
One of the most damaging criticisms that can be made about anyone is that he has no sense of humor. Now a lack of sense of humor is not a crime or sin, but it is a defect of personality. For anyone who has to deal with the public a sense of humor is imperative. This is particularly true of the priest. A priest who has a nice sense of humor will be spared many a heartache, many an unhappy hour. Although there are many things that come up in the daily life of a priest that could be distressing, a sense of humor will save him. Besides, it is good for the people. The people like to have a priest who can appreciate the human little things that ease the tension of life. To be able to smile when things go wrong, as they inevitably will from time to time, is a real blessing. To see the funny side of mistakes eases the jolt. If there are rectories where tension and unpleasantness reign, it is because the persons living there have not developed a saving sense of humor. The pastor who can smile at the bungling of his new assistant, the assistant who can carry out the order of an eccentric pastor, and not get depressed, are both saved by their sense of humor. People who take themselves too seriously are never happy. They lack a sense of humor. On the other hand, those who can laugh at themselves, and smile in honest good humor at the foibles of others, are never anything but happy. It is a most desirable quality to develop, this really necessary sense of humor. Untimely telephone calls, unnecessary parlor calls, senseless interruptions, thoughtless mistakes on the part of inferiors can be a crushing annoyance. But to the priest who has developed a sense of humor these things have their funny side. He is spared grief himself. And in his good nature he is kept from being unpleasant to his people. A priest with a sense of humor is seldom gruff or unpleasant. His sense of humor saves him that.

T. C. Siekmann

MANUSCRIPTS WELCOMED

While we continue to commission appropriately chosen subjects from qualified clerical writers, we wish to remind you that original contributions are always welcome for publication in these pages. We pay for manuscripts on acceptance.

BOOK-REVIEW Selections



FATHER TO THE IMMIGRANTS, by Icilio Felici. Translated by Carol Della Chiesa. P. J. Kenedy & Sons. 248 pp. $3.00.

John Baptist Scalabrini (1839-1905) occupies a niche in the historical memory of men. When bishop of Piacenza, Italy, he sought to reconcile the differences which alienated Church and State after the dissolution of the Papal States in 1870. His contribution to the social, economic and religious status and aggrandizement of Italians the world over gave necessary support to emigrants when faced with the difficulties of transition and acclimation in foreign lands. In his own diocese, Bishop Scalabrini served his people whole-heartedly; his pastoral zeal knew no bounds particularly during times of epidemics and famines. The earthquake of 1887 caused extensive damage — Bishop Scalabrini distributed most of his possessions to the indigent and even pawned his pectoral cross, given to him by Pope Pius IX, in order to alleviate the hardships of his beloved flock.

These exciting, memorable events and other incidents are related in the biography **Father To The Immigrants** written by Icilio Felici. The significant episodes are told. Indeed, the life and apostolic endeavors of Bishop Scalabrini offer material suitable for a fascinating and stirring Hollywood super-production.

Americans of Italian origin will be interested in reading about the bishop's work for immigrants. He was deeply grieved by the knowledge that the immigrants had to undergo extreme trials; many times they were swindled and deprived of every last cent they had saved by their countrymen. His sorrow was much more aggravated by the knowledge that spiritually the plight of the immigrants was worse. The bishop was spurred on to action. Thus he conceived the idea of founding a group of priests who would work for and among these needy souls. His plan was realized, and the Pious Society of St. Charles, also called Scalabrinian Fathers, became an actuality. The Pious Society maintains many missionary parishes and centers in the U. S. A. **R. M.**

THE HISTORY OF ISRAEL, by Giuseppe Ricciotti. Bruce. 2 Vols. 430 & 476 pp. $15.00.

Published some fifteen years ago, Giuseppe Ricciotti's **Storia d'Israele** received an immediate welcome and was soon thereafter translated into French and Spanish. The Italian work, which has since gone through four editions, is now made available to English-speaking readers in this eminently readable and remarkably clear English translation of Fathers Della Penta and Murphy. The text used for this translation is that of the fourth Italian edition, but it has been brought up to date by the translators, who, in view of recent discoveries and developments, particularly in the field of archaeology, have introduced a number of changes into the text and have added some new sections and footnotes.

Don Ricciotti's **History of Israel** is an

extraordinarily valuable book. The author has made effective use of all the sources available, particularly the latest significant archaeological discoveries, conclusions of modern biblical research, and the present-day improved knowledge of ancient Orient peoples and languages. Though Ricciotti's history gives evidence of extraordinary biblical scholarship, at the same time it presents the fruits of that scholarship in a pleasant, interesting, and simple style, and relates in plain words the history of God's dealings with His Chosen People.

Remarkable are the author's syntheses of the histories of Israel's neighbors. Commendable also is his method of presenting disputed and uncertain points. He makes careful distinction between fact and probability.

Ricciotti's **History of Israel** is highly commended not only to all priests and seminarians, but also to educated laymen. The material provided in this work helps them to a deeper understanding and appreciation of the Bible and makes their reading of the sacred word of God more profitable and fruitful.

Francis A. Petru, S.J.

THE PERENNIAL ORDER, by Dr. Martin Versfeld. Society of St. Paul. 250 pp. $3.00.

Most of us like our meat cut up for us and even strained. But if a person were willing to set aside some time for real thinking, "The Perennial Order," a "plain man's guide to a disordered world," would offer solid thoughts on subjects that are basic and fundamental. Dr. Versfeld is senior lecturer in philosophy in the University of Cape Town, South Africa. That fact certainly attests to his qualifications. He is also a convert —which helps him understand some of the philosophical problems encountered by one embracing the Catholic faith. His learning and his understanding enable him to present his thoughts on such subjects as the object of philosophy, the human state, science and philosophy, the philosophy of morals, art and intelligence, and Catholic culture in a way that could be of great help to those who make the effort to be interested.

Rev. John Leonard

COLLECTIO RITUUM. Authorized Latin-English for U.S.A. Bruce. 263 pp. Cloth, $4.50 — Leather, $5.75.

Extensive reviews and many cheerful things have been written about this new manual. We believe that our readers might be interested in the following remarks.

1. First of all it should be noted that the use of the new vernacular ritual does not rest with the individual priest, for the Ordinary of the place must approve of its use. In the 'Praenotanda' we find that its use is conditioned 'ad mentem Ordinarii.'

2. We must pay attention as to whether we must use the Latin along with the English version of the blessings, etc., or if the English alone is sufficient. If we fail to use the language approved of by the Church, we risk the invalidity of the blessings and the consecrations according to Canon 1148 n. 2.

3. The **Collectio** puts an end to the age-old argument as to whether the baby had to wear a white garment after the pouring of the water. The **Collectio** permits either a white garment or the placing of a white cloth on the head of the one baptized. (cf. n. 24).

4. In the supply of the ceremonies of Baptism, the minister will need to study ahead of time the **Collectio.** The

ceremony of supplying is made one with the regular ceremony of Baptism, but the footnotes make quite a few changes in the composition of the prayers. Unless prepared in advance, the priest will be easily confused by these notes.

5. In Baptism, the Creed and the Our Father may be recited in English by the priest along with the sponsors. At the end of the ceremony there is a new prayer in English that is optional.

6. For Confirmation, parish priests will be pleased to have the formula for Confirmation and the ceremony completely outlined in two separate chapters. What interests us is chapter II which pertains to confirming someone in the danger of death. The rite is given entirely in Latin but the English translation is also given and may be read before or after the Latin for the benefit of the laity.

7. For Holy Communion to the sick, the entire ceremony may be carried out in English. After the patient's Confession, even the 'Passio Domini' is permitted in the vernacular. In n. 10 of that chapter, the **Collectio** directs that the water used for the ablution of the fingers may be thrown into the fire, or into the sacrarium, or if circumstances demand it, given to the sick patient to drink. Here in the United States, the last provision is indeed a welcome one.

8. For the distribution of Holy Communion to the sick in hospitals, n. 13 of the chapter on Communion for the sick gives a new procedure in some detail. In Catholic hospitals where the ciborium is carried to the sick patients, the priest wears the humeral veil and will be accompanied by two nuns or nurses; a candle is carried along with a bell, a pall, and the paten. In the first room, all the ceremonies prescribed in nn. 2-9 ending with the giving of the Host to the patient are completely observed, then the priest goes to the next room where he places the ciborium on a table covered with a white cloth, and evidently places the ciborium on the pall (instead of a corporal), kneels to adore, recites the 'Misereatur' and the 'Indulgentiam,' the "Ecce Agnus Dei, Domine non sum dignus' (only ONCE) and then gives Holy Communion. The above prayers may be said in English alone. After giving Holy Communion the priest genuflects, covers the ciborium, makes the sign of the cross with the ciborium over the patients, and then goes to the next room where the same procedure is followed. In the last room, the final prayers nn. 10-12 are recited.

9. For Extreme Unction the vernacular is used except for the formulas for the anointings and for the prayers which follow the anointings. These must be said in Latin and may be translated into English if time permits. If time does not permit the recitation in Latin of the prayers which follow the anointings, then, there is one prayer in English which is to be substituted for them. An interesting and particularly useful chapter 4 on page 64 describes the ceremonies for the simultaneous administration of the Last Sacraments. This will be more used than any other by the parish priest. Surprisingly enough, Extreme Unction is administered first, then Holy Viaticum, then the Apostolic Blessing. Writers mention that this corresponds better with the practice of the early Church, since Holy Viaticum was the 'last' sacrament and the patient is left undisturbed to commune with His Lord in this manner of administration. Then too, this Sacrament is prepared for better by the

remission of the 'reliquiae peccati' through Extreme Unction.

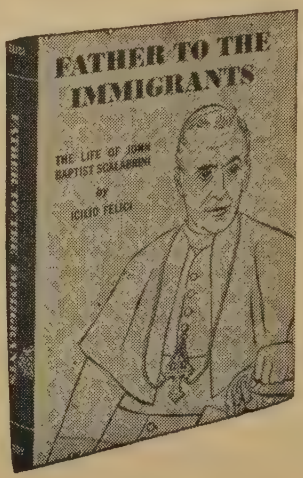
10. Marriage: some of the most startling innovations are found in this chapter. First of all, the **Collectio** tells us now that the couple to be married should **kneel** at the altar steps for the beginning of the service which consists of verses and an Oratio. For the exhortation, there is no obligation to use the one in the **Collectio,** since the rubrics remind us that a sermon may be given in its place. For the marriage ceremony proper, the couple **stands.** The entire ceremony is in English with the exception of the 'Ego conjungo vos' and the blessing of the rings. However, there may be a translation given of the Latin. Under n. 7 there is a 'Benedictio' that must be said if the nuptial blessing is to be given within the Mass and omitted if not, and in this case, the celebrant of the ceremony is to go directly to n. 10 for a special Oratio. The nuptial blessing given within the Mass may be given in English alone. If the nuptial blessing is to be given extra Missam, then the directive letter on page VI specifies that the prayers to be found in the **Rituale Romanum** for that purpose may be recited in English. The **Collectio** does not have a translation of these, and therefore, the celebrant must obtain them from an approved source.

11. Part III deals with Funeral Services. It first tells us what is to be done at the home or funeral parlor and n. 2 informs us that should there be a custom contrary to going to the above, then the prayers are to be recited in the vestibule of the church. The absolution is to be given in Latin only. Then **after** the rite is finished, a translation, to be found in the footnotes, may be read. At the cemetery, the entire ceremony may be in English.

THE RHYTHM WAY TO FAMILY HAPPINESS, by John P. Murphy, M.D., and John D. Laux, M.E. Practical Publishers, Inc., 1955. 200 pp. $3.00.

More than 160 pages of this book are filled with detailed calculations and tables, aimed at helping women to determine just when their fertile days ("baby days," they are called) will occur with reference to the beginning of menstruation and any possible irregularities. There is no reason to doubt the scientific accuracy of this portion of the work, and it would seem that from this standpoint the book could be helpful to those who have sufficient reason to practice the "Rhythm."

However, this work is misleading in its presentation of the moral aspect of "Rhythm," as taught by the Catholic Church, particularly in the allocution of Pope Pius XII to a convention of Italian midwives on Oct. 29, 1951. Thus, on page 13 it is stated that "Catholic couples in particular should know that the use of the Rhythm Method is permissible and 'the Church approves of the right of married couples to practice abstinence.'" This is a misleading presentation of the Catholic doctrine, according to which, correctly stated, the use of Rhythm is permissible **only when there is a grave reason for its use.** Such was the doctrine proposed by Pope Pius XII in the allocution mentioned above. The authors of this book do indeed quote some sentences from the Pope's statement (erroneously referring to it as an encyclical), but omit the very important sentence: "To embrace the married state, continuously to make use of the faculty proper to it and lawful in it alone, and on the other hand to withdraw always and deliberately with no serious reason from its primary obligation would be a sin



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against the very meaning of the conjugal life."

Moreover, a paragraph on page 14 certainly gives the impression that the Catholic Church endorses "the principles of family regulation" in the same sense in which they are approved by the National Clergyman's Advisory Council of the Planned Parenthood Federation of America.

Because of its incorrect presentation of Catholic teaching on the use of Rhythm, we cannot recommend this book to Catholics in general, despite the efforts of the authors to describe the physiological aspect of this practice in an accurate and detailed manner.

Francis J. Connell, C.SS.R.
American Eccl. Review

HEIRS OF HEAVEN, by Joe Lane. Michael Book Co. 72 pp. $1.00.

Those who found Joe Lane's cartoons **Our Little Nuns, More Little Nuns, The Fathers**, not only amusing but affectionate will be delighted with another bundle of refreshing gaiety in this collection which finds that humor is not banished from the lives of those who dedicate themselves to service of the Lord in convent and in parish church. No matter who you may be, these cartoons will bring chuckles without risking a single blush.

BISHOP OF THE WINDS, by Gabriel Breynat, O.M.I. P. J. Kenedy & Sons. 266 pp. $3.75.

It is the autobiography of a missionary who spent fifty-one years as an apostle in the frozen wastes of the Canadian Northwest. It is as well a documentary on the origins, language, and customs of the people to whom he devoted his life.

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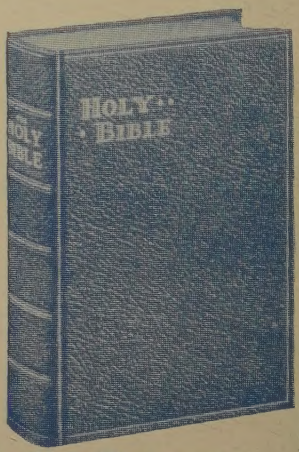

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